political and cultural freedom. Only part of the assimilated upper classes stood aloof, and also part of the orthodox Jews, for whom Zionism was too secular and too liberal.

In Central and Western Europe Zionism came too late for the majority of the Jews; they had advanced too far along the road of assimilation to turn back. Though disappointed at the revival of anti-Semitism, most of them hoped that it would pass, and that ultimately the Jews would attain full equality; in the meantime they tried to make the best of things. Here Herzl's call was heard chiefly by immigrants from Eastern Europe, and by the students, who found in Zionism a dignified reply to the anti-Semitism of their surroundings—it restored their self-respect as Jews. From the students Zionism spread to other circles of the Jewish youth, and some drew the logical conclusion and emigrated to Palestine. Others, who could not, or would not, do so, assisted in the work of the Organization, and tried to strengthen the Jewish national consciousness in the Diaspora by propagating Jewish knowledge, by improving the communal organizations, etc. Were it not for Zionism, the present generation in Western and Central Europe would have been completely lost to Judaism.

The further the Jews were removed from East European influences, and the less they had to suffer from anti-Semitism, the less did they respond to the call of

Zionism. In the United States, the movement has found the strongest support witli the immigrants who had grown up in Eastern Europe, and had brought with them a knowledge and consciousness of Judaism; in the second and third generations of immigrants Zionism is much weaker, and it has found comparatively few followers among the Americanized Sephardic and German Jews.

Between April 1,1921, and June 30,1932, the Jews of the United States contributed 51 per cent of the revenue of the Keren Hayessod, and those of Great Britain with Canada and South Africa, 17 per cent. The average contribution of world-